

C A B A L A,

OR AN

Impartial Account

OF THE,

NON-CONFORMISTS

Private Designs, Actings and Ways.

From *August* 24. 1662. to *December* 25.
in the same Year.

The second Edition Corrected.



LONDON,

Printed in the Year, MDCLXIII.



THE
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OR AN
H I S T O R Y
OF THE
NON-CONFORMISTS.

From *Aug.* 24. 1662. to this present
May, 1663.

*April 6. 1663. At a Close-Committee of the well-af-
fected and ejected Ministers.*

It was Ordered,

THat whereas *Baronius* hath written *Martirologies* for the Christians under the first ten Persecutions; and whereas *Bonsarchius* hath written a Catalogue of such faithful Witnesses as suffered for the Testimony of Jesus, as hath *Illyricus*, &c. Whereas the persecuted *Waldenses*, *Bohemians*, and other faithful ones, have their history: And whereas Mr. *Fox* that good man hath written the sufferings of such as held the Word of God patiently under that great Tryal in Queen *Maries* daies; and wor-
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thy Mr. Clark hath added to that a famous Martirology of those, such as suffered since in *France, Ireland, and England*, especially of sundry eminent men that suffered under the late Bishops, as we do now; and that eminent Patriot Mr. Frynne hath taken great pains to publish his own and his Brethrens sufferings in those elaborate pieces, whereof the one is called the *Tyranny of Lordly Prelacy*; and the other is called *Canterburies Doom* for the promotion of the Holy Cause, the advancement of the Gospel, the strengthening of the hand of those that are weak, the convincing of gain-sayers; Mr. Clark, Mr. Vicars, and Mr. P. be desired to exercise their gift of History, in a faithful relation of what hath happened among them that are faithful, from the 24 day of *August, 1662.* to this present time.

G. Griffith, Ph. Nie, Jo. Goodwyn, Ri. Venning,
in the name of the whole Committee.

An additional Order *April 6.* in the afternoon by the same Committee.

Whereas *Josephus* hath given several rules for a true Historian, as that he should conceal no truth out of fear, nor utter no falsehood out of favour: It is ordered, 1. That our Historians be wholly guided by Mr. Poole, Mr. Addersley, Mr. Brooks, and the rest of the Committee for that purpose appointed, and that they vary nothing from the sense of the Brethren. 2. That an officious Lye may be allowable for the advancement of the Holy Cause. 3. That the infirmities of some weak Brethren under this great Tryal, may be passed by with that charity that covereth a multitude. 4. That the Books of Wonders, the antipathy of Lordly Prelacy, the holy Martyrs, the century of scandalous Ministers, *Wilson's* History, bloud crying under the Altar, and all those godly books that carried on the cause twenty years ago, be consulted by the Historians. 5. That when there is an holy Cheat to be expressed, let it be told in Scripture phrase, let the Cause of God be expressed in the Word of God. 6. That Mr. Clark be sent to the Bandy Courts to search Records, and see what Brethren and Sisters have done penance this last

last year of persecution. 7. That the heathenish names of moneths, dayes, &c. be reformed throughout the History.

T. Goodwyn; Jb. Brice, W. Bridges,
Ed. North.

The twentieth of the sixth moneth, commonly called *August*, it was ordered, That there should be Letters sent to the Churches, and the several Pastors thereof, to incourage them to be stedfast and unmovable, that they be not soon shaken in mind, or troubled, neither by word, nor by letter; and that Mr. Marston, Mr. Jacomb, Mr. Roke, and Mr. Eyr, should read that Letter.

The 21. of the sixth moneth, commonly called *August*, the foresaid Letter was read by *Adoniram Bifield* to this effect:

Brethren, and Beloved in the Lord,

IT was much upon our spirit to have settled a Communion between us and the Churches of Christ throughout the Land, especially against the time of Persecution that is now approaching, and as an earnest of that Communion, we unanimously agreed upon these Letters, whereby you are given to understand, that our good L. H. C. our Lord A. R. S. H. M. at Court, whom we waited upon, with your great sense of their favour to, and care of the Holy Cause, and the twenty thousand pound you presented them with, and our good Brother the B. N. together with our good friends the Catholiques, have perswaded us that it was our interest to give way to the Act of Uniformity in Parliament, where our opposition did but exasperate our Adversaries to a greater severity, then they were inclined to, and stand against it every man of us in our places, that we and the world may know our strength and power, not doubting but that our considerable number and interest, which
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will appear by the publick and general dissent to that
Uniformity enjoyned, may gain us an indulgence that
will vacate and make void all former Laws; and being
confident of his Majesties promise from Breda for Li-
berty to tender Consciences, and withall of that cle-
mency and mercy which we wrought upon in his Father
not forgetting that we can make it appear to his Maje-
sty that there are not Ministers to supply our places: and
in the meantime in our Petition for peace, and our ac-
ceptation of the accommodation endeavoured at the Savoy
we shall satisfie the people that offered all that we can
for Peace and Liberty, to exercise our Ministry for
the salvation of their Souls, and that if we be torn a-
way from our beloved Flocks, its long of unreasonable
men: By these and other attempts, we doubt not but
to prevail with his Majesty and his Council to dispen-
ce with the said Act, and with the Parliament in the
next Session of it (by that time we have incensed the
Gentry and Commonalty against the Bishops) to grant
such an Indulgence as may in effect repeal it: There-
fore Brethren, as we pray the God of all Grace to settle,
strengthen, and establissh you, so we beseech you to stand
fast in the Faith, and not to be moved from the hope of
the Gospel, to be faithful to your principles, and steadfast
in your Covenant: Cast not away your confidence
which hath great recompence of reward, for ye have
need of patience; for yet a little while, and he that
shall come will come, and will not tarry; now the
just shall live by Faith, but if any man draw back, our
souls shall have no pleasure in him: But we are not
of them that draw back to Perdition. Brethren fare
well in the Lord.

Copia Vera.

Ja. Robotham, Adoniram Bifield.

The

The 22. of the sixth moneth, by the people called *August*.

It was ordered, that Mr. *Lewis*, Mr. *Bisfield*, Mr. *Hickman*, Mr. *Evans*, Mr. *Ellis*, Mr. *Conyers*, be sent with these Letters as Messengers to the several Churches, with instructions how to settle that correspondence and communion that may maintain a good understanding during the time of persecution: As

1. That there be an account taken in each County of all the faithful Ministers that can suffer rather than sin, what their abilities are, how useful they may be in the Present exigent, according to their several capacities and interests, what their charge is, and of what value their livings are, out of which they have been ejected.

2. That there be an account taken of the well-affected Gentry, Nobility, and Commonalty, whose hearts the Lord may open to lay out themselves in the Cause of God, and of the sums they are ready to contribute towards the relief of his faithful servants in the work of the Ministry, which account is to be returned to a Grand Committee for that purpose appointed in *London*.

3. That there be Treasurers and Receivers in the respective Counties, consisting in each County of two suffering Ministers, and three well-affected Gentlemen to dispose of the foresaid charitable Contributions so gathered, as they shall judge most necessary and advantageous to the advancement of the common Cause, and that there be Commissioners of Inspection, that may look into their Qualifications, who may claim the benefit of the said benevolence and contribution.

The 22. of the sixth moneth

It was ordered, That Mr. *Calamy*, Mr. *Case*, Mr. *Bates*, Mr. *Sparston*, Mr. *Gough*, &c. do meet to-morrow about the twelve thousand pound gathered among the Brethren, to gratifie the Right Honourable and the well-affected, who own the Cause of God in Court and Parliament, and that it should not be called a bribe, but the humble acknowledgements that the people of God make to the Honourable personages that stand in the breach at such a time as this and

and that Mr. Cnadoaker, Mr. Jackson, and Mr. Brice, do look into *Newmans Concordance* for three or four, opposing Texts of Scripture wherewith this money may be savingly delivered. And it is further ordered, upon Mr. Spurstons motion, that *Act. 12. 20.* be one of those Texts consulted. And Herod was highly displeased with the man of Tyre and Siden, but they came with one accord to him, having made Blastus the Kings Chamberlain their friend; And upon Master Jenkins his motion, *Act. 24. 21. 34.* was ordered to be another. Seeing that by these means great quietness, and that many worthy deeds are done unto this Nation by the providence, we accept always, and in all places, most Noble Felix, with all thankfulness; notwithstanding, that we be not further tedious unto thee, well may the accept of this.

The 23 of the sixth moneth,

It was agreed upon, that a List of those thousands that must now lye down in heart-breaking sorrow upon the removal of their faithful Guides, be prepared for his Majesties view, that he may see the strength of our party, and may be convinced that the people of God is his greatest strength.

The 22 of the same moneth,

It was agreed upon, that would be for the advancement of the Cause, if they would take the occasion of some farre well Sermons to promote it, provided, that those discourses should be very quickning: And 1. That Master

Vid. Lye
Sermon.

Lye was to bid them beware of Episcopal Divines, of Ceremonies of Popery, and to weep

Vid. Jenkins
farewell Serm.

quarter of an hour: 2. That Mr. Jenkins persuade the people that any place is as holy as the Church, and that two or three met together in a private house, might do as well as a thousand in the publick Congregation. 3. That Mr. Cory being to expound that place in the Revelation about them that walked with the Lamb in white, should take that occasion to speak against Surplises. 4. That Mr. Wadsworth may give twenty Rules which may be his Congregations Directory, and among other Rules this may be one; That seeing they cannot

not have their Ministers, they may yet read their books; so that if they cannot preach, they may yet live by writing. 5. That Mr. *Case* do cry two hours together next Lords day for the abominations of Service-book, Altar-worship, Lordly Prelacy, &c.

The same day it was Enacted, That some well-affected Stationers do gather all the Farewell Sermons in City and Country to one volum, and that they scatter them throughout the Nation for the propagation of the Gospel, the Cause will not be a little promoted by the dying words of the faithful Pastors; and because the twelve Apostles are painted before the Bible, though we otherwise allow of no Images, yet it may be very convenient that twelve Reverend persons heads may be set before the Sermons; and though Mr. *Seaman* urged, that their heads set there would give occasion to the prophane, to compare them to the Traytors heads at *London-bridge*, or to that row of heads set before that prophane book called *Montelion* last year, yet it was voted unanimously, that they were not so fearful as not to dare shew their heads, they were ready to die, as well as to be reproached for the Truth: But when it was urged, that Mr. *Loves* head might be amongst them, Mr. *Calamy*, Mr. *Case*, and Mr. *Jenkins*, stood up, and voted it down as ominous.

The 23 of the sixth month, heathenishly called *August*, there was an offer made by several well-affected Citizens of Mr. *Seamans*, and other Congregations that were ready to oppose that Mass-book, commonly called the Service-book, but it was over-ruled, that those Eminent persons be excused that service, and be reserved for more honorable service, and that the work of the day be carried on by the Apprentices, who with such success helped the Lord against the Mighty in the beginning of the wars, that sure the presence of the Lord was still amongst them; whereupon Mr. *Greenbil* held forth upon those words of the eighth Psalm (*Out of the mouth of Babes and Sucklings hast thou ordained strength, because of thine enemies, that thou mightst still the Enemy and the Avenger*) Out of Mr. *Meads* Diatriba, three quarters of an
C hour

hour by *Shrewsbury*-clock, as Sir *John Falstaffe* speaks, in the third of *Edward* the fourth and the fifteenth.

It was offered by Mr. *Jenkins*, that the Lord had often forsaken the Prentices, as in 48. with Colonel *Brown* and *Masse*, and in 59. in *Hewsons* businesse: to which Mr. *Cary* replied, that it might be, their strength might fail them when they raised tumults against their brethren, and the servants of God: but if you mark it, said he, the text saith, the enemy and the avenger.

The same day in the afternoon was brought in by Mr. *Gurnall*, Mr. *Ford*, &c. and other Latitude men, the humble Petition of several young men, that had not taken the Covenant, for leave to conform as their Reverend Fathers had done before the Warrs: Whereupon Mr. *Cary* rose up in a great fury, and said, If *Baal* be God serve him, if God be God serve him.

But Mr. *Owen* and Mr. *Caryl*, More moderation becomes you, you know conscience is a very large thing, and you know not how far it may reach.

Saith old Mr. *Jackson*, Brethren, it is necessary that there be some seed-plots laid for the next Generation: Had not the Lord left us a remnant among the old Conformists, we had been as *Sodom*, and we had been like unto *Gomorrab*: We know not but that these young men may live under the Government to cast it off as we have done; they may be through Reformers. Brother *Calamy*, brother *Ash*, had not we become all things to all men we had gained none: In the Episcopal times we were Episcopal, that we might gain the Episcopal men; in the Presbyterian times we were Presbyterians, that we might gain and rule over the Presbyters; and in the times of Anarchy we were moderate, that we might gain them that pretended to moderation.

You shall see, saith *Tho. Goodwyn*, the power of Godliness root up and swallow all Forms; you shall see the Formalities and Ceremonies of the Prelatists flee and vanish before the Spirit, the life and the power that is hid in a few faithful ones: You know the Church is sometimes compared to an Oak, whose substance is in her; i. e. whose heart

heart and pith is sound, though its outside may seem to fade and decay: the outside of Professors may look dead, formal, and ceremonious, by compliance in the outward Dispensations with the Laws of the place they live in, yet the root of the matter may be in them; there may be that inward spirit and life, that upon opportunity may devour all form and ceremony.

Verily (saith Mr. *Wild*) I think these young men may be dispensed with upon the same terms that Pope *Sextus Quintus* dispensed with the Catholicks herein *England*, in the beginning of Queen *Elizabeths* reign (*mi fili da mihi cor tuum*) O ye young men, ye may give the Prelatists your hands, but give us your hearts.

Brethren (saith *Philip Nie*) it is necessary we leave some in the Ministry, i. e. to make a division among the ministry and the people: that the people may have honest men to follow, under which pretence they may leave the Church of *England* and Ministers.

It were very well, Mr. *Meriton* did conform at *Martins in the Field*, to propagate the truth at the Court among the choicest Nobility and Gentry.

Mr. *Venning* hath done a great deal of service at *Olaves*, which one *Maggot* may undo, unlesse young *Meriton* (notwithstanding he hath prayed, and cried, and preached against these times) succeed him, and hold those people in play with his short *Sententia pueriles*, Jingles, and quibbles.

It were well, Mr. *Glendon*, *Parker*, *Phillips*, &c. did conform, that they may go to law, quarrel with, and vex all the Episcopal men in *England*.

Mr. *West* would do well to stay in, to instruct all the young men of his acquaintance, that are turned out of *Oxford*, to follow the Lord fully, and to be faithful to the end.

Mr. *Bucke* my Lord *Bradshaw's* Chaplain, and Mr. *Hibbard*, having been faithful upon all occasions, I think, may be trusted with the Common-prayer.

But saith honest Doctor *Bates*, how can they in conscience read the Common-prayer.

Alas, saith Mr. *Nie*, that may be done by Readers and Curates, and when they are enjoined to read it, they may read it as they do Briefs, or some other impertinent things in the Church: And it will be no mean service in our Cause to have the service-booked by the slight reading of it.

Mr. *Lye* said, that in vain do we provide for one or two places, when all the rest were taken up by Episcopal Divines.

Mr. *Manton* replied, never fear that, you know the Episcopal Divines will preach but once a day, and if the good people will have an Afternoon-Lecture, they must pay for it, and therefore in reason they must choose, and you know they will be directed by us in their choice, so that the Afternoon and Weekly Lectures shall be as effectually and powerfully performed as formerly.

But the wicked will call that engrossing of Lectures, saith Mr. *Dolittle*, as Pluralities.

Yea, saith Mr. *Greenbill*, Mr. *Griffith*, that one man of six places, and Mr. *Manton* that had eight places at once, God seeth no iniquity in *Jacob*, he observeth no perverseness in *Israel*; these are the spots of Gods children: We ask only against Pluralities of Parsonages, a man may have as many Lectures as they say Doctor *Downes* hath Lectures and Comracles, and they say he hath twelve; or as Mr. *Hardy* hath Preferments, and they say he hath nine; or as Doctor *Pory*, who hath, as it is reported of him (how truly, let others answer for it) sixteen places at least.

Verily and in good sooth, say both Mr. *Meritons*, we desire no more then three Lectures aplece, with our Parsonages, and a private Living in the Countrey that no body heareth of.

Committee. Take you no further care, all the Lectures in Town shall be furnished with confiding and well-affected persons.

25. of the 6th moneth, 1653.

It was agreed upon, That now his Majesty saw the inclination of the people by the late tumults, he should be petitioned in the behalf of the faithful Ministers to this effect.

May it please your most excellent Majesty,

W Hereas we are many, and our party very considerable for their Interest with God and Men, as you would enjoy peace and tranquillity in your Kingdoms, or any quiet in your Throne, we must intreat you to let us do what we please, and to set no Law or Government over us, for we cannot endure them; and upon condition we have what we desire, your Petitioners shall pray for you.

Ed. Calamy, Laz. Seaman, W. Spurstow, Matth. Newcomen, Jo. Brice, Jo. Owen, Tho. Goodwyn, H. Wilkinson, W. Cooper.

The first of the seventh moneth.

Upon the Report of his Majesties resolved Answer, it was agreed upon, that the monethly Fast be revived, and that at each Fast there be six appointed to carry on the work of the day, whereof the first is to confesse their apostacy to the Royal Party, who they knew would deceive them and their folly in trusting in the arm of flesh, viz. my Lord Monke, my Lord Chamberlain, my Lord Chancellor, &c.

2. The second is to pour out Supplications to God to turn the Kings heart, and to overthrow the counsels of the men of this generation.

3. The third is to pray for a blessing upon the several Councils, that are managed for the advancement of Religion, and the good old Cause.

4. The fourth is to bewail the neglect of the many opportunities put into their hands to make all sure, and to intreat the Lord to trust them with the Sword once more, and to unite all those that fear the Lord into one body against the common Enemy that now prevaileth.

5. The fifth is, to strengthen the weak against Popery.

6. The

6. The sixth is, to gather up all the Intelligence; and thence to observe such providence as tend towards a deliverance; especially that of wonders, miracles, apparitions, and conjunctions, that portend so much alteration in the Christian world.

At the same time it was ordered, That there should not meet above twenty at a time in a meeting; therefore Mr. *Jacob* was very much blamed for entertaining above two hundred the other day at the Countesse of *Exeters*; and that the number met, have their table laid ready, that if any surprize them, they may say, they only go to dinner or supper; and it was thought convenient, that there were a Boy ready to read a Chapter, that if they be interrupted they may give out, a man cannot read a Chapter in his house as the times go now, but they are in danger of being called in question about it.

About this time Mr. *Baxter* moved, that seeing he and others were silenced, their soul-saving Works might be immediately reprinted, viz. *Sme'tymnus*, *Lex Rex*, *Holy Commonwealth*, *Antica Velieryme*, with most of *Milton* and Mr. *Goodwin's* Papers, and all the Sermons preached upon publick Fasts and Thanksgiving-dayes, before the long Parliament, and other Parliaments, from the year 1640. to the year 1658. together with Mr. *Cartwright's* Writings, and all the godly Books published in Queen *Elizabeth* and King *James* his time; and because Doctor *Hammond*, Doctor *Taylor*, Doctor *Heylin*, Bishop *Nicholson*, Bishop *Gauden*, have written so much of late of Episcopacy and Liturgy, it were to be wished, that Doctor *Owen* were intreated from this Committee, to write a Discourse of Liturgies, when they were first composed, and when imposed, which may be privately conveyed from hand to hand, for the strengthening of the Brethren in that point: and that Mr. *Caryl* should write another Treatise of Separation: - But least Mr. *Caryl* should state the business of Separation so, that he should set up Independency, i. e. a separation as well from Presbytery as from Episcopacy, Mr. *Crofton* may be intreated to state the case so, as that the Ministry withdraw from

from their Ministry under Bishops, though the people ought not to withdraw from their duty under them; that though the Minister do not read the Liturgy, yet the people may hear it, and that the people ought not to divide from the Church for any corruptions, though the Ministers may.

Mr. *Jacomb*, that this motion was very seasonable, because our Adversaries observations, and our own experience taught us, that by the same reasons that we perswaded the people to avoid communion with the Church of *England* formerly, the Sectaries perswaded them to avoid communion with us: and therefore we must by all means hold the people to the Church under the Bishops, that they may hold to it under us; we must leave the Church, least Presbytery be swallowed up of Episcopacy; the people must not leave the Church, least Presbytery be brought to nothing by Independency.

September 5.

It was put to the question by Mr. *Seamor*, Whether the good people should hear those Ministers that were sent them by the Bishop? Whereupon Mr. *Baxter* stood up and said, It was dangerous to teach the people to forsake the publick Assemblies: Why saith Mr. *Brooks*, why should they hear the Antichristian Clergy? Nay, replied Mr. *Baxter*, if we teach the people to leave the Episcopal Ministers because they are Antichristian, the Sectaries may easily perswade them to leave us because we are Antichristian. Nay, said Doctor *Manton*, we need not trouble our selves about that, there be many honest and sober men in the City, there is confiding Mr. *Hibbard*, sweet Mr. *Meriton*, and his Reader at *Islington*, honest Master *Back*, and his Lecturer at St. *Nich. Aton*, precious Mr. *Neast*, and many more, yea all the Lectures, and places to be bestowed by the people, are to be filled up with hopeful young men.

The seventh of the seventh moneth.

There was Addresses from the City Dames to the Reverend the Committee of faithful Ministers, congratulating their stedfastnesse in the Cause and Covenant, with a resolution to stand by them with their lives and fortunes, and

an assurance of their kindnesse for them as formerly, provided they held forth to them Liberty of Conscience, to do what they list in spite of their Husbands, who pretend to be Kings in their Families, as they take Liberty of Conscience to do what they will in spite of King and Parliament; withall offering, whether they have any design to which they may be instrumental, in perswading their Husbands, which they praise the Lord they have done hitherto very successfully, as *Eve*, the Mother of all the Living, did her Husband *Adam*, and the zealous women have done in all ages; and particularly, whether they should perswade their Husbands to pay *Baals Priests* no tyths?

To this Address it was ordered, that Mr. *Venning* should reply, out of his Epistle to that Lady, to which he dedicates Mr. *Stongs* works; and Mr. *Watson*, out of his Epistles to the Baroness of *Tilbury*, and the Countess of *Clare*. And likewise it was ordered, that they should be filed, the honourable women that were stirred up, as it is written in the 19 of the *Acts*, and that this passage should be inserted into the answer, *viz.* That *wherever the Gospel was preached, this which they had done should be spoken of throughout the world*: Which Reply being perused and drawn up with these greetings; *Greet Priscilla and Aquila, our helpers in Christ Jesus, Rom. 6. 13. Greet many who bestoweth much labour on us. Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord, ver. 6. 12. Salute one another with an holy kiss, ver. 16. All the Saints salute you.* Whereupon the Holy Sisters deputed Mrs. *Winstanley*, Mrs. *Gayre*, Mrs. *Fouke*, Mrs. *Allen*, Mrs. *Underwood*, to invite the Reverend Man to enjoy the Creature at a Banquet at *Gains* mine Host in *Gracious-street*, as it is written *Rom. 16*.

As to the matter of Tythes, Master *Baxter* went over the sheet he writ three or four years ago; for the Ministry and the whole Committee pleaded for the Divine Right of it, and concluded it very dangerous to insinuate to the people that they may withdraw their Tythes at their pleasure, upon the least dislike of their Minister. For as Mr. *Glendon*, Mr.

Mr. Case, Mr. Sheffield, Mr. Crofton, observed very well, it may be our turn next; and who knoweth what a day may bring forth? it may be our own case. Yet it was agreed, that the Sisters should send in their Husbands on that day seven-night. When they came, and by agreement all the old were burned, and new agreed upon to be shewed the new Incumbents; with which if they rest satisfied they have not half their dues, and so cannot live; if they will not be satisfied, but endeavour to restore the Church to her just rights, they shall be wearied out with Suits of Law, maintained by common stock, (for *Act 2.44.* as it is written, *Those that believe are together, and have all things in common*) and withall shall be publickly loaded with the said aspersions of covetousnesse and contention.

Hereupon Mr. Neast, Mr. Raworth, and Meriton's Reader, that preacheth now at *Ipsington*, and many more good mens motion, it was agreed by the confiding Citizens, and the well-affected Ministers, that new Tables of duty should be drawn, for the use of the respective well-affected Parishes.

Whereupon the ninth of the seventh moneth this ensuing Table was presented, and approved.

1. For every Funeral-Sermon to the godly and well-affected Ministers, shall be given by the *Master or Dame*. 5 li. with a Gown, Mourning, if the party can afford it: (for so it is written the *Israelites* robbed the *Egyptians*.)
2. To a formal Prelatical man, an Angel in clipped half-Crowns, with a pair of Sheepskin-Gloves, sent by the meanest Servant, for his good will, that a *precious* man may preach or speak.
3. For every Burial without Common-prayer, twenty shillings.
4. For a Burial with Common-prayer, a shilling, and a box of Sweet-meats.
5. For a baptizing without the superstitious sign of the *Crosse*, and without God-fathers and God-mothers, an Angel, with Gloves and Sweet-meats, and an Invitation to the Gossiping.

6. For the usual Baptisme a shilling.

7. For being buried at Mr. Neasts, Mr. Raworths, Mr. Meritons, or at Laurence-Jury, especially near the Pulpit, ten pound.

8. To the Lecturers of St. Antholines, for giving the Lord thanks for the Sisters great deliverance in Child-birth, in a Prayer of a quarter of an hour long after Sermon, to save the charge of that they commonly called Churching, five shillings apiece, and that the rather, that godly women may not against their Consciences be compelled to come to Church.

9. To every moderate man, who is willing to comply with such tender Consciences as can sit, but cannot kneel at the Communion of Christs body and blood; as likewise to every tender and sober man, who for the ease of tender consciences doth not require them to come up to the Popish Rails, but wait upon them in their own Protestant seats, a gratuity of an Angel, instead of that superstitious stipend, by the people called, Easter-offering.

10. For every Communion at an holy Meeting, administered according to the Directory, a gathering, not lesse then twenty pound, as it is written, *Act. 2. 45. And they sold their possessions and goods, and parted them to all men, as every man had need, and they brake bread from house to house.*

11. For a brotherly visiting of those who lay under any affliction in body or mind, especially if according as it is, any send for the Elders, and they spend an hour or two with them out of Mr. Baxters Directions for the settling of a troubled Conscience, his Saints Rest, the last Enemy, the bruised Reed, the Souls Conflict, the Godly Mans Ark, the four last Things; Boultons Direction for comfort, with some heart-breaking *Ab me! ab Lord!* and a Prayer, according to the Directory, picked out of Walkins Gift of prayer; an Angel and a Peasant to the Ministers Wife; but if the formal Priest of the Parish will needs trouble the Brethren or Sisters; let them have a glasse of Wine, and a pipe of Tobacco, and a grinning God-bay-a good Sir.

12. Although Matrimony be a civil Contract which a Brother and a Sister may make between themselves and the Lord (as Sister *Edwards* and Brother *Williams* took one anothers word the other day) yet because we judge it convenient that every solemn action of our lives should be performed with prayer, and a blessing therefore for every Marriage performed, according to the Directory, without a Ring twenty shillings, and a fringed pair of Gloves, with an invitation to crave a blessing upon the Wedding Dinner, otherwise only two shillings.

The twelfth of the same moneth, the Citizens and their Wives made an humble Address to the Committee, to explain the word well-affected in the Table of Duties, and who are the well-affected Ministers; whereupon, by Order of the Committee, Mr. *Lye* explained that particular thus: Beloved, a well-affected Minister is one that in conscience was called to the Ministry by the Elders, but in prudence was since called by the Bishops, who useth indeed the last Call and Ordination, but relieth wholly on the first, who indeed complieth with the publick Injunction of the Church, yet professeth they are a burthen and a grief to him.

Secondly: Beloved, a well-affected person, is he that being weary of reading Common-prayer, prevails with the Brethren to hire a Reader for that tedious work, and then preacheth and prayeth himself three hours by *Shrewsbury* Clock.

Thirdly: Beloved, he that savours of your former faithful Minister, and are endued with their spirit, and to that purpose preach those Notes they have taken from them; as honest Mr. *Cave*, who preacheth and prayeth as like Mr. *Merriton*, under whom he read, as if he had his Note: Ah! make much of those *Elisha's*, that have the Spirit of your *Elijah's* that are taken from you.

Mr. *Allen*, verily we have many gracious persons that are not defiled with the white Surplices, nor abridge the Liberty of their Conscience by a Superstitious Girdle, that bow not the knees to *Baal*, that visit our sick after the Di-

rectory, baptize our Children by the Spirit, and bury our dead by the gift of Preaching; that will offer something for the present Government in publick, but make amends for all in some holy and private conferences about the good Old Cause; these are a precious Remnant left us, for whom we are bound to bless the Lord.

Sister *Priscilla*; verily Mr. *Lewis*, Mr. *Cave*, Mr. *Neast*, &c. do preach up the comfortable Doctrine of Assurance, the Soul-saving Doctrine of Christ in Believers, the heart-supporting truth of the in-dwelling of the Spirit, which are great refreshings to us, who can hear nothing elsewhere but good works, repentance, obedience, and other legal doctrines of men unacquainted with the sweet Mysteries of the Gospel.

The seven of the seventh moneth.

Mr. *Neast* moved, That it might be one character of a well-affected person, that he can improve a godly Sermon, and have a piece for it at his own Church, an Angel at a Lecture, five pound for it at a Funeral-Sermon, and a Col-lation at a godly Meeting.

A good woman of *Uxington* the same day petitioned, that their godly Minister might pass for well-affected, seeing he had no humane Learning, no superstitious Hebrew, Greek or Latine, but savoured so much of precious Mr. *Gurnals*, sweet Mr. *Jenkins*, holy Mr. *Ambrose*, &c. that as she said, you could scarce discern his Sermons from their Works.

The tenth of the seventh moneth.

That since all men that are settled are tyed from such edifying discourses, as may promote the good Old Cause, by their subscriptions to the utter quenching of the Spirit, it is ordered, that forty or fifty young and unsuspected persons be maintained by the Brethren, and be at liberty to go up and down, and hint such things as may promote the Cause of God; and that they, together with other Latitude men, repair to Mr. *Edmund Galem*, or to the President of the Provincial Assembly for the time being, for such instructions that may be thought necessary from time to time; in-
somuch

so much as *September 12*. Mr. *Nie* in the behalf of the well-affected moved, we have but one door of hope open before, viz, the choice of faithful Lecturers, it might please the Committee to draw up some characters whereby the well affected might be guided in their choice of those Lecturers; whereupon

these following characters were agreed upon:
 The character of a Lecturer.

1. That he have a mortified countenance, with a black Cap, and a white one under it. 2. That he go in *Quirpo*. 3. That he be turned out of another mans Fellowship or Living. 4. That he prayeth *ex tempore* three quarters of an hour before Sermon, and half an hour after, and mention neither King nor Bishop directly in neither, and sometimes without the Lords Prayer. 5. That he use four *Ab Lords*, and *huss* in't a time. 6. That he preach moderation, bewail the sins of the times, and threaten Antichrist, and tell them of what is done abroad, but the good man is sorry for it; that he presse inward sincerity, when the Law calls for outward conformity; that he say, keep holy the Sabbath day, when the Church saith, observe Holy daies. 7. That he deliver the flowings of milk and honey; that he pour out refreshing comforts, when carnal men preach moral honesty, universal obedience, and good works. 8. That he have a Certificate from Mr. *Calamy*, Mr. *Jenkins*, Mr. *Cole*, Mr. *Seaman*: That he is a confiding person, fearing God, ill-affected to the present Government. 9. That he comply not with the Minister of the place, but if occasion be, he set up his Interest against him: and that what the Minister of the place will not do he may, for the ease of tender consciences.

September 13.

Notice being given at a Provincial Meeting, of the well-affected, that St. *Antholines* Lecturers were to be chosen at the time superstitiously called *Michaelmas*, and that the high Priest of *London* had a design to furnish it with men whom the Ignorant call Orthodox and Peaceable, and upon mature consideration, that those Lecturers were the seed-plots of the good old Cause: It was ordered, that all the honest men

men that are left should be picked up to stand for those places, that the holy Sisters may have still in a morning some saving truth, which may, after their Caudle, lye next their heart; and that by the opportunity of those Exercises, Saints may be propagated from generation to generation, and by Gods blessing on a morning Exercise, Babes of grace may be multiplied; for *Tantlyn* is beyond *Tunbridge*, and Morning-meetings beyond *Epsom* waters; but because the hard Laws of this Land tie men to read the Word of God, to pray unto God, and to praise him before they make their own Sermons, It was ordered, that some poor Readers should be picked up, who might excuse them that toyl, that they may be reserved wholly for their own Exercises. The same day it being taken into consideration, whether the faithful should be present at the reading of the Service: It was ordered, that they might *hear* the Common-prayer, provided they did *think* according to the Directory: Brethren, said Mr. *Calamy*, I shall say to you in that case as the Pope did in the same case in Queen *Elizabeths* dayes, *You may be present, you may hear, but Son, give me thy heart.*

But saith Mr. *Coffe*, That you may be distinguished from the prophane, and the precious be separated from the vile, use the liberty of your gesture, and where the Church saith stand, sit ye down for the ease of tender consciences; where it saith kneel, stand, that you may not be brought into subjection to any man; and least your thoughts should be entangled with the abominations of the wicked, while they are at their Porridge, feed you on the *Crumbs of Comfort*, or *Milk for Babes*, or *The best Wine left until last*; or you may sleep, and say with the Spouse, *I sleep, but my heart waketh*, till you are awakened by a soul-searching, and sinner-rousing Sermon.

Truly, said Mr. *Jenkins*, it is safer staying at dore, or at home, untill you hear the good man in the Pulpit; for what communion hath light with darknesse? what comparison is there between a soul-suing Sermon, and a formal and dead prayer?

September 15.

There was a Committee appointed to take the names of the faithful Pastors, who suffered for their Consciences throughout *England, Scotland, and Ireland*, and withall of all the well-affected, who are ready to contribute for their subsistence, that we may understand the Interest of the good people of this Land, and withall how many confiding persons could keep a Minister in their houses, to instruct them and their Tenants, and confirm them in the faith. From which Committee there was this Report brought in a while after, that *London* would contribute 4563 *l.* 10 *s.* 5 *d.* yearly; besides, that several would entertain the respective ejected Ministers at their own Tables.

Besides, that it was reported from the Close Committee, That the holy Sisterhood would raise among themselves, without their Husbands knowledge, 1251 *l.* 3 *s.* 4 *d.* besides other tokens of their love and kindnesse. And withall there was read an Order of the same Close Committee, that in the time of exigence and distress, all the holy Maids and faithful Widows should marry the faithful Brethren now under persecution, forasmuch as the Apostles in the same condition, led about Sisters for their Wives.

*R. Venning, H. Hurst, T. Harrison,
Will. Allen, Jo. Godolphin, Gbr. Pack,
P. Barebone.*

The same day the several persons were named, who were to bring in the Countrey Contributions, with the names of their respective suffering Ministers, with their conditions, and effectual Certificates concerning both; and for the more effectual carrying on of the work, it was ordered, that two Noble Patriots in each County be desired to assist the foresaid Ministers, for the maintenance and support of the Cause.

September 18.

It was taken into consideration, that all Burroughs, Cities and Corporations, which have been hitherto supplied by

by men of honest principles be looked after, and that such moderate men as have a Licence from Mr. Baxter, Mr. Calamy, Dr. Manton, and Mr. Burgesse, to comply, may from time to time be put in those places; for which Mr. Jenkins offered two Reasons: 1. It is very expedient, for so we are sure to command the choice of honest Parliament men; for wherever we are, we must preside in that case, as zealous Mr. Foulke at Reading, discreet Mr. Boules at York, publick spirited Mr. Baxter in Worcestershire, and you know the Burgessees and Citizens are for the major part of the House of Commons, and an honest majority among the Commons, with a moderate House of Lords, may be healing of our breaches, and restorers of paths.

Let me add, said Mr. Boules, that Towns, Cities and Corporations, being well-affected, have the greatest advantage of fellowship, communion and correspondence with themselves and the adjacent neighbourhoods.

2. Saith Mr. Jenkins, Beloved, the settlement of well-affected men in Towns, Cities and Corporations, is very easie, for considering the great pains that must be taken there, and the little stipend that is legally settled there, the Orthodox, as they call them, will not look after those places, but our good Friends, you know, can labour in the Word and Doctrine, and withall get more by the benevolence of the well-affected, then is settled upon any by the Law of the Land, the Rulers Wives, and honourable Women administering unto them of their substance; this was the way that was taken by the first Reformation in 39. and 40. of blessed memory.

The same day came an Express by Mr. Bagshaw from Ireland, concerning their resolution there to promote a Reformation, according to the Covenant, and a Government bottomed upon English Interest, as to which great affair they did not doubt of their Brethren in England and Scotlands concurrence with them; with their advice, interest, money and correspondence in all other necessary particulars; particularly whether they should admit of those forreign supplies, offered them for the relief of Ireland, by a Letter from Rome to this effect:

X. X. X.

X. X. X.

Dearly beloved in one common cause,

IT is no little grief to us, to hear how you are relapsed to your former state of slavery and bondage, and that your great design of Liberty of Conscience, wherein you had our prayers, and best assistance, failed you, to the great grief of many of our and your way, who are like now to feel one common persecution, and we may say, in one common cause, viz. the power of the Magistrate in religious causes, or over religious persons, which we and you equally deny: if you have any remainder of your former courage and noblenesse, and if you entertain any honourable thoughts for your rescue, and you may think we or our Allies may serve you, impart the same, we intreat you, to Seignior Bellarini, a person of ability and faithfulness, whom we intrust with full power to treat with you in that particular.

X. X.

Fr. d. Gomora S. S. C. Ec. S. P. R.

Verily, said Mr. Jackson, I see so little hope of success, so few Armes, so little money, so few friends, that I am not clear in it, that they have a call from God to this work at this time; and in good sooth I alwayes thought some hope of success the only call of God.

Nay said Mr. Watson, it is not the good success we must look too, but the good Cause.

However said Mr. Baxter, a good cause cannot be managed successfully by ill means: Do you not know that Popish assistance blasted all the late Kings undertakings? what communion hath Christ with Betrayal?

E

Verily

Verily saith Mr. *Rutherford*, we may make use of the wicked, as the *Israelites* did of the *Gibeonites*, to hew wood and to draw water for the Cause; *Esau* may serve *Jacob*: besides that, they indeed of *Rome* are well affected to our cause, we are for Liberty of Conscience, so are they, we would restrain the overgreat power of Kings, so would they; they would have the Kings accountable for their actions, so would we; they are for an *Irish* Interest, we are for an *English* one, both is one, the priviledge of the subject, the interest of the People: Whereupon it was left to the *Irish* Commissioners discretion, whether they would treat with the *Seignior* any further or no.

And it was further thought fit, that the plot should be discovered, and that impertinent thing, my friend *Bagshaw*, should be secured; for indeed the whole design looked only like a trepan upon the holy Cause, and a surprize upon the brethren.

September 21.

This day was a full Assembly, it being a day of fasting and humiliation, and seeking the Lord, for a right way in the present distresse and exigence. Mr. *Nye*, Dr. *Goodwyn*, Mr. *Th. Owen* praying, Mr. *Slater*, Mr. *Griffith*, and Mr. *Seaman* preaching.

Hereupon it was the day following considered, where lay the treasure and trade of the Nation, and a Committee to that purpose appointed; having taken a view of both, returned this account, viz. That of thirteen millions and a half, which is supposed the current stock and treasure of the Nation, we are masters of seven millions and a half and above, which being taken up and carried to forreign parts, must stop the trade here, and engage this sinful Nation in need, discontent and trouble: And withall it was offered by the same Committee, that they that had any Interest in *Ireland*, would repair thither, or resign it to such active and publick spirits, as were qualified for the management of a common Interest: And withall it was offered, that there might be at least a present accommodation of all the persecuted Interests, and that (all differences apart) all be owned

owned as Brethren, that are spirited for an English and a Christian Liberty.

The same Committee offered, that an Envoy be dispatched to *Monsieur Coirt*, to expedite the bargain of *Dunkirk*, and in case the Christian King should think it too dear, to assure him, that there are some Christian friends here, that will advance 45620 l. provided they may have Liberty of Conscience there, in case of persecution here; and to that purpose they added, that our honourable Friend should promote the said bargain at Court.

Not long after, Dr. *Manton* and Dr. *Jacomb* reported, that they had it from some very good Christian Friends, that it pleased God (upon the news of Liberty of Trade and Religion allowed by the most Christian King of *France*) to move the Kings heart (which is in Gods hand as a river of water) to think of a gracious Declaration, about Liberty of Religion and Trade: Whereupon the thanks of the Assembly was returned to the Committee, for transportation of tender Consciences to *Dunkirk*, *New-England*, *Amsterdam*, &c. And the fifth of *November* was observed as a Thanksgiving day, for a door of hope opened in his Majesties gracious Inclination. When Mr. *Fowler* enlarged upon this subject, *And the fear of them came upon all the people.* And Dr. *Goodwyn* upon this, *And he reproveth Kings for their sakes, saying, Touch not mine anointed ones, i. e. as he well opened it, my people.* And Dr. *Owen* on this, *Stand fast in the liberty wherewith Christ hath made you free:* Dr. *Jacomb* scrupled that the fifth of *November* should be a Thanksgiving day for toleration of Popery, and all other Religions. You are very dark, saith Dr. *Owen*, as to the language of the present Dispensation, which seems to speak nothing lesse, then a most absolute deliverance from Anti-christian slavery. Yes said Mr. *Brooks*, *Old things are passed away, and all things are become new.* It may be, saith Mr. *Caryl*, this was done, that we may say no more, the Lord liveth, which delivered us from the usurpation of *Rome*, but the Lord liveth, which hath delivered us from tyranny and oppression of our own Laws. Really, said Mr. *Bates*, we have

great respects and kindness from my Lord *Digby*, and as we are beholding to him for that passage of his against this Church, which we quoted from his Letter to Sir *K. Digby* in the latter end of our *Jus divinum ministerii*, so we are obliged to him for the excellent Reasons for Christian Liberty, he hath offered in our behalf and our brethren the Catholick, not long ago in a very solemn Assembly.

A while after it was judged convenient, that some persons of integrity that attend at Court, should look into the bottom of that affair, and see whether Indulgence was likely to go on: Whereupon Mr. *Seaman* and Dr. *Goodwyn* offered this, *viz.* That there was no way better to try the Kings pronenesse to indulgence, then to make use of their Christian friends aforehand at some holy meeting, or if that were not publick enough, at one of those many Churches that are at our disposal. And immediately Mr. *Calamy* was ordered to watch an opportunity at *Aldermanbury*, and go up and preach. Very fit this, agreed upon by the whole company, for either the King would wink at it, and then we are sure he hath a kindnesse for us, and the world may think that we are considerable in his eyes, and that we have over-ruled the Law, or it may be he punisheth it, however we have honourable Friends, that shall bring Mr. *Calamy* off, and it may be five hundred pounds in his way. Well, said Mr. *Brice*, we have a price put into our hands, the Lord give us hearts to use it; let us redeem the time, that hour, said Mr. *Calamy*, had need be well spent. M. *Calamy*, M. *Caryl*, Mr. *Lye*, withdrew to consider what subject he should preach upon; and they reported, that none was more seasonable then this, either *Ichabed, the glory is departed*, or *The Ark is departed*. Whereupon Mr. *Calamy* was desired to insist on all the hints of fears, jealousies, and surmizes, which had already possessed the people concerning the departure of the Gospel. And it was ordered, that since notice should be given of this extraordinary mercy, and that Mr. *Calamy*, being thanked by the City for his great pains, should be desired to print and publish his Sermon for the common good.

And

And in the mean time let us promote a strict Act for regulation of Printing, that no Orthodox books, as they call them, be published but with much difficulty as may be wrought upon by money, that as soon as we understand the method of the Law, we may understand the method of affronting the Law.

September 24.

It being represented to the Reverend the Committee of ejected Ministers, that there are so few honest men left that the people are at a losse as to publick meetings; It was ordered, that there should be twenty or thirty young men to supply by turns some carelesse Episcopal mens Pulpits, to keep the root of the matter in the good people; and that there be Messengers to invite the good people to these soul-searching Sermons from *Dan* to *Beersheba*; that the same course be taken as to Lectures, that may be preached upon week-dayes, especially at *Aldermanbury*, *Allhallows Bread-street*, and *Lawrence-fury*; and likewise as to Funeral Sermons, which the well-affect'd must take care, that they be preached by none but the honest men.

About this time, notice being sent from honourable friends, that the Bishops resolved upon their respective Visitations, it was ordered, that the platform of Government offered at, agreed upon in *London*, *Cambridge*, and *Northampton*, by Mr. Cartwright, Mr. Travers, M. Udall, &c. and other discountenanced Ministers in *Queen Elizabeths* time, and petitioned for by the thousands of *Israel* in King *James* his time, and offered to the Parliament by the Assembly of Divines in King *Charles* his time, should be drawn up and agreed to, and immediately exercised in opposition to that Antichristian way of Bishops: but the brethren of the Congregation alway making some difficulty of submitting to the *Pattern in the Mount*: it was agreed however for the present, that two Elders grave and apt to teach should be designed for each County, to confirm the brethren, and as *Barnabas*, to exhort them to cleave to the Lord with full purpose of heart; and to that end it was

thought fit, that the discourse *concerning Liturgies*, and *their Imposition*, Mr. *Case* and Mr. *Crofton* of the Covenant, *Bain* and *Ames* against Ceremonies, together with the Province of *Londons* discourse about Presbytery, be reprinted to be bestowed by them in their respective charges, together with the *Books of Miracles*, Mr. *Brooks's* Gods Consolations for Saints in affliction, and Mr. *Alliband's* *Nubesula est & cito transibit*, *The Ministers Case*; for said Mr. *Watson*, when they may not hear us they may read us, when they have not us, they may have our books.

At the same time it was resolved among the Brethren of the baptized way, that Mr. *Jessy* and Mr. *Knowles* should go and visit their friends, and edifie the respective members of their Congregation all over *England*, with Letters of salutation from the friends in *London*, thus directed: Jer. Ives, &c. A servant of God, and of the Lord Jesus Christ, to the twelve Tribes which are scattered abroad, greeting.

It was reported on the 24th of the seventh moneth, to the Provincial Assembly, then seeking the Lord by fasting and prayer, that the union among them of the Congregational way was now finished, and that a great design was going on; whereupon Mr. *Case* pressed, that they should be unanimous, now *Gebul*, and *Ammon*, and *Amaleck*, the *Philistines*, with them of *Tyre* were joyned together: And not long after there was an overture of accommodation between them, upon the terms of the Covenant, only some other time was reserved for explaining the words, *Hereſie* and *Schiſme*: As to the design on foot, it was judged unlikely, that so unconsiderable a part of the Nation could do any good; and therefore answer was made by the members of the Assembly to the Brethren of the Congregational way, that they would wait upon providence, i. e. see if their undertakings prospered, if not, they would disown it; for (as one said very well) experience had taught them the method of over-turning this Government; and that method is this, to keep the City, and get a major part in Parliament; this Government must be insensibly overturned by possessing the major part of the people with such discourses

scourges as most accomodate their thoughts and consciences.

Therefore seeing there was no likelihood of dissolving this Parliament, it was offered, that the vacancies by death in Parliament should be observed, and that the people be prepared upon all these occasions, to make a choice according to the Lords mind, of men fearing God, and loving and tender towards his people, and well-affected to the good old Cause; for which purpose it was judged expedient to improve the spreading discontent about Chimney-money and other Impositions, for which we are much engaged to the discretion and faithfulness of our good Friends, who observing the necessities former times have run the Government into, promoted these unusual supplies, at once to oblige his Majesty to our party for our care of his Revenue, and to enrage the people against the Parliament for their profuseness of their money and neglect of their Interest, suggesting the danger of a French government, or a Norman slavery; whereby the Nobility and Gentry shall withdraw their necks, and leave the poor Commonalty to the charge and slavery of subjection; with which a groan or two must be interposed touching the Ark, tender Consciences, and the Gospel in the purity of it, and how all good people that have an interest therein should be affected therewith; it being the great interest of the good people to keep the thoughts of the departure of the Gospel warm upon the spirits and consciences of believers, conscience being the strongest tie upon reasonable souls in the world.

It was withall agreed, that two active persons should observe all the failings of State, and report them to a Committee appointed to improve and aggravate them, as might most conduce to the good old Cause, especially by engaging the people in conscience against the Government, and in passion against the Governours, and in contempt against both, and keep this warm upon their hearts, that the Cause is Gods.

The

The fourth of the eighth moneth.

It being represented that there was some miscarriage in Mr. Carly's meeting, so that the persecutors had them before Governour, and imprisoned them. It was agreed. 1. Hereafter that there should be no private meeting of the brethren upon any time of publick meetings. 2. That not above twelve should meet together. 3. That their meetings should be in Dining-rooms, where the Tables should be set so, that if any body came they were only there refreshing themselves with the good creature. 4. That the meetings should be as often as may be in some Officers house, who by his place may not be suspected, and if discovered, may lay it upon his Wife. 5. That at most meetings there may be a Sacrament, which may be an obligation to secrecy and faithfulness. 6. That the meeting consist of these exercises: 1. That there be an account of all transactions since the last meeting. 2. That there be a prayer poured forth suitable to the dispensation. 3. That a Scripture may be opened that may speak to the present providence. 4. That every brother may open his doubt and scruple to be resolved by the brethren if it be possible, if not, to be reserved for the great Congregation. 5. That after due refreshment of our selves we forget not the afflictions of Joseph, but send portions to the poor distressed Ministers and people; for it was very well observed by Mr. Seaman, that the King and Church have lost most of their friends by neglecting to make a competent provision for them; for it is Interest, saith he, that governeth the world; the greatest prop to our Cause was our care of disposing places and Delinquents Lands to the well-affected, whereby a hundred thousand families were engaged to live and die with us.

October 17.

A bill was brought in of some well-affected persons, that would go through all the Qualifications to be prescribed by King or Parliament to promote the honest Interest in their several capacities, as Common-council men, and other Officers of the City; provided alwayes, that upon any scruple

scruple they repair to father *Calamy*, and father *Clarke*, to be resolved; and the bill was brought to be registred to father *Clarke*, that in his next Volume of Martyrology he may record them as the great Patriots of their Country, friends to the holy Cause, and restorers of paths to dwell in.

But said Deputy *Ash*, What if all Officers for the ensuing year must renounce the Covenant?

Alas saith Mr. *Nye*, have not we all renounced it long ago? have not we all taken the Engagement? and was not the Engagement a renunciation of the Covenant? Beloved, did not the long Parliament, the famous long Parliament, that were I am sure at the making of the Covenant, and knew sure as well as any body how far it did bind us, lay it aside as an Almanack out of date: ah beloved! said he, you must do more for the Cause then renounce a Covenant that hath been this many a day out of date.

October 17.

It was moved by some well-affected Citizens that did lie lyable to the Bishops, that some confiding Lawyers were consulted about their power, whether in all cases they might not escape them by appealing to the Common Law, where the whole Cause will fall to the ground for want of prosecutors; and how far Church-wardens might act without the necessity of taking an Oath; and what power they had in Vestries and other Parish matters without their Minister, that they might understand what advantages they have in their places, for promoting the dicountenanced Interest of the Lord and his servants, and where a man might get in with some Officers, under whose wings they may safely serve their Friends and the good old Cause.

The same day Mr. *Baxter* offered seventeen Considerations touching the conveniency of *Mere-fields*, *Islington*, *Mackney*, &c. for habitations to the ejected Minister, and withall produced the history of *Philip Nerius* the father of the Oratorians, among whom it was agreed, that the zealous Christians should meet a-dayes in St. *Jeromes* Oratory, and

there a religious meeting should be held after this manner: first silence being made, they began with prayer, and one of the Brothers read some pious Lessons, at the reading of which the Father used to interpose upon occasion, explaining more fully, enlarging and vehemently inculcating on the minds of the Auditors the things read, continuing his discourse sometimes a whole hour (to the great satisfaction of the hearers) dialogue-wise, asking some of the company their opinions of such a thing; afterward by his appointment one of them went up into the Desk raised upon steps, and made an Oration without flourish or varnish of Languages, composed out of the approved and choice lives of Saints, sacred Writ, and sentences of holy Fathers: he that succeeded him discoursed after the same manner, but on a differing matter: then followed the third, who related some part of the Church story in the order of its several ages; every of these had his half hour allotted to him, and performed all with marvellous delight and approbation, then singing some Hymn, and going to prayers again, the company broke up. Which way, together with some additions of his own, suitable to the present occasion, he offered to their consideration.

The eighteenth of the eighth moneth.

A confiding Lawyer brought word, that notwithstanding the Act for Uniformity, there was liberty left yet for the suffering Brethren, to undertake the most advantageous employment to them and their Cause, viz: teaching of School; which (said he) may be done thus; an inconsiderate person that hath conformed may be hired to take care of a School in a Brothers house, and the Brother under the notion of boarding may instruct them himself in all parts of learning and godliness: All applauded this motion, not only as a present provision for their persons, but a likely advantage to their Cause; which if we cannot, said Mr. Niz, promote in our time, yet by this means it may be restored in the next generation; they that are Masters of the children in this age, may be Masters of the men in the next.

Having

Having given order for translating the Farewell-Sermons into Dutch, for the propagation of the Gospel among the reformed Churches, and the keeping up of the dying cause in the world; and settled their correspondence among the neighbours abroad and at home, and established the way of supply for money and other occasions, the Collectors, Treasurers, Registers, and all other Officers, and having disposed the severel Brethren to their respective charges of confirming, confuting, and comforting, throughout the Churches, they broke up, and adjourn'd until the twenty five of December, which is appointed to be a day of fasting and humiliation, and of seeking the Lord in the behalf of his distressed Cause and Servants, and particularly for that there is not the same spirit among us now that was in the beginning of these times: Where are our *Vines*, our *Hills*, our *Marshals*, our *Strongs*, our *Bowles*, our *Loaves*, our *Jeanes*, our *Prophets*? where are they our *Fathers*, do they live for ever? It being ordered beforehand, that Mr. *Needham*, Mr. *Ascham*, Mr. *Canne*, Mr. *Walker*, have their liberty to invent and publish such things as may amuse the people as to the right state of things, and improve our Cause and Interest, and that they watch all publick transaction, that if any thing fall out amiss, they may make the best of it to the good people, to keep up their hearts these desponding times; however that fears and jealousies be continued, and decay of Trade: for as a Brother held forth out of my Lord of *St. Albanes*, 'So many overthrown estates, so
' many votes for troubles, and if poverty and a broken
' estate in the better sort, be joyned with a want and necessity in the mean people, the danger is great and eminent) and they may work a secret contempt of the Government, which may leaven the whole masse of the people to undermine it privately, while providence denyeth the means of overthrowing it publicly; but let all this be done with that privacy that may tempt the Magistrates to security; to which purpose there may be report of other matters published, to divert their care from the main danger: And withall let there be some disputes and excuses upon man-

dates and directions, as an essay how far we may presume, but this must be done only by men of interest and power with the honourable and the well-affected. To this purpose it was well advised, that they who are to observe things take notice of the ambitious, the covetous, the discontented, the needy, and the obnoxious, and that they secure their dangers, gratify their passions, and promise a relief to their necessities by an hope of alteration, to wit, they may be desired to contribute, to whom may be joyned the credulous and the weak. And withall it was offered, that a solemn Vow be taken to quicken them in their undertakings, and unite them in the Cause, and to keep the Covenant warm on their hearts, which should be promoted by Correspondents in *Scotland* and *Ireland*; and the people must be dealt with as if the last appeal and Supreme Authority were in them, and if there falls out any thing for the best, that the Honourable make use of it, to extort some favour and indulgence from the Supreme Power, as they call it. In the mean time let scandals be improved, and disorders occasioned, and grievances aggravated; let Messages be intercepted, Letters counterfeited, Designs be discovered, and it will go hard if we cannot fish out something in these troubled waters. These were only the offers of a close Committee, whereof *Ludlow* was Chairman, the Assembly it was thought knew nothing of it: at last, after they had dispatched some Letters to the Exiles at *Geneva*, they rose and disposed of themselves to their several Provinces: particularly, Mr. *Crofton* is to take care that the Presbyterian Arguments against the Bishops be such, as may not be of force for the Faction against the Presbyterians. Mr. *Baxter* is to go and think of more Arguments and Disputations against Church-government. Mr. *Case* is to say long Graces, and to weep bitterly for the Daughter of my people. Mr. *Caryl* is to enlarge upon *Job* in these times of patience and persecution. Mr. *Bates*, Mr. *Manson*, and Mr. *Jacombe*, are to wait upon the Honourable that are well affected. Mr. *Calamy* is once a quarter to appear in *Aldermanbury* Desk, and there shake his head at the times,

times, and tremble for fear of the Ark, and to satisfy young men how far they may conform for the service of the Cause. Mr. *Watson* is to enlarge his *Discourse of Comforts in persecution*, as Mr. *Brooks* his *Good Wine till last*; and Mr. *Watson* is to publish his Sermons against Popery. *Neast, Cave, Raworth* and *Lewis* are to Lecture it: *Lye, Wilkinson, Venning*, are to bring up youth in the way wherein they should walk, and they will not depart from it in their age.

The ninth day of the ninth moneth.

A Welch Curate, or a Son of the Church of *England*, that goeth in Welch-frize and a russet Cloak, yclipped *Lewis*, a soul-saving-searching-awakening Usurer, Broker, Briber, and Monopolist of Livings and Lectures, a Servant of Jesus Christ in the work of the Gospel, holding forth at the Meeting-place of *Allhallows* in the Wall, and Pastor of a Church there, was called before the Reverend the Committee of ejected Ministers, where Mr. *Calamy*, being in the Chair, told him of several misdemeanours, whereby he was a scandal to their Cause: Particularly, that under pretence of the promise made to them to reserve his Pulpit for any well-affected Brethren not conforming, who would take pains to confirm the Disciples, and to establish them in the faith, he had admitted Fifth-monarchy men, Anabaptist, and others to his Pulpit, to the great disparagement of the holy Cause, which may be thought to countenance those Factions and ways. Whereunto the Anabaptist, Independent-Presbyterian Son of the Church replied; That 1. he desired to become all things to all men. 2. That though the Brethren of the baptized way differed from us in some points, yet they heartily agree in the main, viz. zealous opposition of the tyranny; superstition; and prophaneſs of these times, which he understood to be the present Interest. 3. That because no body would hear him before these times, he must now please every body to gain a Congregation. Mr. *Calamy* urged against him further, that he being appointed to look out all opportunities of employment, and so bring in his destituted brethren to his Church, allow-

ing them what he gained abroad, only reserving two shillings in ten for his own pains, he snatched up all that was to be got in Town, and imployed his Brethren, but allowed them little or nothing. He replied, that he knew not how soon he should be out of all, for the High Priest of *London* threatened him every day, and he desired to be excused if he lay in something against an evil day. Another of the Committee urged against him the forty pounds it cost him in the Maids business, where he was caught in *Shoreditch*: To which he replied, *that the spirit was willing, but the flesh was weak*; his heart was right, he intended to propagate the Gospel. When they told him he should marry and not burn: he answered, I suppose that it is good for the present distress, I say, it is good so to be. After complaint of several misdemeanours, the Curate tells them, that if they would anger him any more he would be Episcopal, for saith he, I was an Anabaptist, and they being too busie with me, I turned Independent; the Independent troubled me in *Wales*, I came to *London*, and was Presbyterian, and if you will not let me alone, I will even turn, and be a Son of the Church. Whereupon Mr. *Manton* said, we should not narrow our Interest, nor offend the Brethren, besides Mr. *Lewis* is the most thorow-paced Nonconformist in Town.

And if it please you, said *Lewis*, I shall offer you twelve things for the propagation of the good old Cause which I do.

1. I read little or no Common-prayer.
2. I not use the Surplice.
3. I preach Mr. *Jenkins*, Mr. *Watsons*, Mr. *Gurnal*, Mr. *Manton*, and others works, so that while I preach they are not silenced.
4. I am in the morning at a Church; and in the afternoon at a Meeting.
5. At a Lecture I pray an hour, and preach two hours, wherein I hint many things effectually for the good old Cause.
6. Where I do one office at Church according to the Common prayer, I do five at home by the Directory, especially in visiting the sick, and baptizing the faithful children.
7. Upon the 30 *January* and *May 29* I hold a private Fast; and have no Sermon at Church, unless it be a Sermon at night
for

for preparation to the Sacrament, or so, for I observe that custom still.

8. I watch every vacancy in Town by sickness, absence, and I bring in either myself, or some well-affected Brother to that place, whereby, as the Scripture saith, we take no small advantage.

9. I keep two Registers, one for children baptized according to the Directory, which I have at home, and the other for children baptized according to the Common-prayer that I have at Church; one for people I marry without licence, whereof I have married many of our dear Brethren and Sisters, the other for one or two in a year I marry with a licence, which licence I keep to shew for any body that is married.

10. I bring in all the intelligence that is stirring among the Episcopal Divines, as they call them, who take me for one of themselves, and accordingly admit me to their Lectures and Meetings.

11. I have a convenient Chamber for private Meetings and affairs at *Sion* Colledge, where I can do no little service.

12. I receive to my Church all such tender Consciences as cannot keep their own Churches, being enjoined reverence, and order, and decency, as they call it; and I let them do what they will, for I tell them, if the heart be right all is well; if they will keep on their hats they may, if they will receive the Communion sitting they may, which is a great ease to good men.

13. Whereas there is nothing but bitterness abroad, and railing, and reflecting upon the late times, I offer now and then a word of comfort in that particular, intimating the good of the late Cause, the holiness of the people engaged in it, with a word of being faithful to the Covenant.

Upon this the Committee dismissed him, and wished him to walk circumspectly, and be wise as a Serpent.

God save the King.

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